# The Inquirer

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# CIVIL DISOBEDIENCE

BERTRAND RUSSELL is 88 years of age. There is something moving in the fact that a man of this age, who has declared again and again that he can see no purpose in life, is leading, at least as a figure-head, the proposed disobedience campaign against nuclear armaments. Whether the campaign takes place is yet to be seen, and if it takes place the manner of the disobedience. Many people's feelings must be mixed about it all. Those who are taking part in the campaign are eminently decent people, moved by conscience. But the success of such a protest, always depends upon its impact. If in war time there had been a large number of conscientous objectors, or for that matter if the state had anticipated that there would be a large number, enough to effect the outcome of a war involving conscience, it is probable that not nearly such leniency under law would have been granted during the past war.

Sooner or later the state, at least as represented in this country is bound to win, just because there is no alternative to it, and few people—even the protestors want an alternative. If the state was bound to win in the General Strike of 1926, when all the forces of combined trade unionism were organised against it, it is likely that the state will manage the conscientious protest if and when it takes place.

### Between Good and Good

So one is torn between admiration for conscience and the knowledge that in any practical sense the protest is bound to fail, and indeed might entail the civil ruin of many young people who take part in it. What can be done and is to be done? If a man wishes to pit his conscience against all the authority of the state, and does so for unselfish and ideal purposes, then many readers of this paper will not condemn. But, alas for the protest, those torn between the devil and the deep blue sea, who have to support the present policy of the government and the opposition, also have consciences. Many of them have made up their minds through grave difficulties. They are unlikely to be moved by the protest. As so often in these matters it is not a fight between good and evil (as so much unilateral nuclear propaganda implicitly implies), it is a fight in the long run, between good and good, and that is a tragic situation.

In the long run the conscience of the humblest person in the land is as powerful as that of Bertrand Russell or (what an odd connection, could it take place in any other country?) that of the Rev. Michael Scott. That is the truth about conscience, the humblest person really possessed by it, is as powerful as anyone else. That is the snag in all conscientious protest against real conscience in other people, it is protesting against itself. It of course must act, but again, alas, so must the conscience of the persons against whom the protest is made.

### The Conscience of Protest

One is bound to inquire in fascinated interest, what takes place behind the iron curtain. Is the conscience of protest existing there? There is no outward manifestation of it, and if it exists underground, it must in some way or other conform. It must surely be, that among all those millions of people, there are some who ask the disturbing questions. It is unlikely, except in a twisted propaganda form that the communist peoples will hear anything of the civil disobedience campaign. That is another tragic part about it. The powers that be in the communist states are likely to twist the proposed campaign into some revolution of the people, and turn an act of conscience into a weapon against everything the protestors believe in. Sooner or later in this world as it is conscience has to effect a compromise—and not only in relation to the methods of abolishing war and the nuclear bomb. Human society cannot be conducted on an absolute ethic. The ethics of the Sermon on the Mount are preached in one way or other every Sunday in the churches—and similar exalted ethics are preached in every civilised society; communism has its high ethic. But it is left to the individual person to do what he can with it. Except for a complete withdrawal from the world few people are able to conform with a religious absolute ethic.

### Compromise

Persons have a right to try, and a right to persuade others to try. But, as in the case of monasticism, human society cannot be carried on on that level. There is perhaps a certain relief and splendour that human society, in spite of its need to exist, can usually recognise the conscience that persuades others to withdraw, and respect them for it. But if monasticism, which perhaps more than any other form of conduct tries to live the life portrayed in the New Testament, threatened the existence of the state (which incidentally monasticism depends on) would the state for one moment allow it to exist?

Conscience sooner or later is bound to say "yes" to many things of which it disapproves, always admitting the right of others to say "no". But even between the "yes"

and the "no" some sort of compromise has to be found—as in the case, in many matters of ethics and belief in the Unitarian and Free Christian churches.

## THE SOCIAL SIDE

By E. W. Martin

IN any political discussions nowadays the position of the trade unions is always to the fore. But it has not been easy for the general reader to get reliable information about union influence. For that reason *Trade Unions and the Labour Party Since* 1945, by Martin Harrison (Allen and Unwin, 32s.) is likely to gain a wide popularity.

Mr. Harrison is a Research Fellow of Nuffield College, Oxford, and his attitude to such issues as the political levy, the block vote, the Labour Party Conference and other controversial matters, is an impartial one. "We shall be trying to find out", he writes, "how the unions contribute to the life of the Labour Party—inquiring into the health of the Labour Movement today, into its material expression".

The questions provoked by the trade union-Labour alliance are too complex to be summarised in a short review. But Mr. Harrison begins his study by reference to the political levy, and by an exploration of an obscure issue, namely, how much money is paid to the Labour Party by the unions.

The political levy is a minimum political commitment which appears to bind members to the Labour Party. This is not actually so. Many unions who pay the levy are "as bitterly anti-Labour as those who refuse". In theory the six million or so paying the levy run the political activities of unions, but in terms of strict legality the two million refusing to pay have as much right to vote as those sympathetic to Labour policies.

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What trade unions reveal about their political payments is rarely comprehensive or comprehensible. For this reason neither the Registrar of Friendly Societies nor the layman can say precisely how much is spent by unions from their political funds. But a general estimate is possible. In 1945 the total income from union political funds was £219,000, this had risen to £465,000 by 1956 and to £770,000 by 1958. The unions had contributed £325,678 to Labour's General Election Fund in 1958 (the figure was £111,164 in 1948), and the income from other sources was £14,284 in 1948 and £20,000 ten years later.

The bulk of the money comes from the "Big Six"—the Transport and General Workers' Union, the National Union of Mineworkers, the Amalgamated Engineering Union, National Union of General and Municipal Workers, Union of Shop, Distributive and Allied Workers, and the National Union of Railwaymen. Loyalty to the Labour Party is the common ground of these unions.

Mr. Harrison also looks carefully at the constituencies and at the influence of unions in Parliament. His survey is a comprehensive one. It is concerned with a subject that thinking people do not wish to ignore. What he has discovered about the policies and meaning of trade unions at the present time will be a corrective to muddled thought on a confusedly confused and difficult subject.

His conclusions are that the Labour Party Constitution permits the unions to be a controlling influence. Yet the truth is that this has never happened. It would be difficult to find a single instance since the war "of the unions successfully forcing their views on the Party on a non-industrial issue".

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Unions have been for the most part disunited in the great policy struggles of recent years. The balance of union strength has been set against left-wing policies, but this only partly explains the failure of the Left in Britain. The major difficulty has been to demonstrate to the electorate how the advocates of pure Socialism can implement their ideas. Political leaders have always to be conscious of the way in which public opinion moves; and of recent times it does appear to have drifted away from the acceptance of full-scale Socialism.

Mr. Harrison points out that: "Most union leaders realise that the position of the political wing (rebels and leaders alike) becomes quite intolerable if people with no public responsibility insist on intervening with all their force in the complex affairs of the political movement". Attempts at control of the Party by union representatives would be as unconstitutional as any such move by the constituencies.

If trade unions did begin to exert too much pressure on the political side then a conflict would develop between political and industrial interests. Also there is one other aspect which obtains perhaps more than its share of public attention; and that is the question of remedial action to curb trade union power, if this could be shown to be necessary. Mr. Harrison thinks the Labour Party is "virtually crippled" in this respect.

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It has to be recognised that the Labour Party is bound up with unions not only by levies and money, but by political personalities and beliefs. Some of the best leaders see that the good of the community comes before the demands of any organised group. But this feeling, arising from knowledge, is rarely shared by the rank and file, who think too often simply of their own interests.

My correspondence and experience tells me that there is an increasing number of people who feel that the social side of things has its natural place alongside Christian activities. Also there is no doubt that the sort of problems considered in Martin Harrison's book cry out for the consideration of people who have their own firm standards of justice, and who will not allow their prejudices to lead them away from a fair estimate of loyalties and demands that are bound to count in an industrial society.

## "OUR THRUST IN HISTORY"

### AMERICAN UNITARIANISM SINCE 1937

By David B. Parke

(The following article is taken from a pamphlet issued by the American Unitarian Association.)

UNITARIANISM, the fastest-growing faith in America today, in 1937 was comparable to a sleeping giant. It was as if the colossus of liberalism, having expended himself in the vast exertions of Channing, Emerson and Parker in the 19th century, was resting. In a sense, Unitarianism was a Prometheus without chains—a heroic figure who had snatched the fire of religious freedom from the gods but without recrimination. If he was prone on a rock it was not because he was imprisoned but because he was satisfied with his earlier feats, free to rise again.

### The New Age

In 1937 the giant began to awake from his slumber. Three years before, the American Unitarian Association had appointed a Commission of Appraisal to survey the churches and recommend steps for their revitalization. Its chairman was Dr. Frederick May Eliot of St. Paul. The climax of the 1937 annual meeting was Dr. Eliot's election as president of the American Unitarian Association. The Commission's report, *Unitarians Face a New Age*, provided the blueprint for a Unitarian renaissance, the effects of which will be felt for years to come.

Dr. Eliot infused Unitarianism with vision and confidence. With the assistance of a large staff drawn from among successful Unitarian ministers and laymen, he transformed a limping denomination into a purposeful one and the Boston headquarters from a service agency into a strong central organization.

The new president later described the chief tasks of his administration to be as follows: during the 1930's—to strengthen the denominational structure; during the 1940's—to secure liberal religion in a climate of freedom that resisted the encroachments of both Fascism and Communism; and during the 1950's—to stabilize the financial basis of the denomination by increased gifts from individuals and churches for denominational purposes.

His support of a bold publishing programme by the Beacon Press, Unitarian publishing house, added strength to each of these phases of his work.

Of all the denomination's creative achievements under Dr. Eliot's leadership, the New Beacon Series in Religious Education, Unitarian-Universalist rapprochment, and the Unitarian fellowships movement were unquestionably the most consequential.

### Unitarian-Universalist consolidation

Dr. Eliot hoped to see a "United Liberal Church of America" formed to unite the liberal denominations in the United States and Canada. His dream found preliminary fulfilment in 1953 in the establishment of the Council of Liberal Churches (Universalist-Unitarian) Inc. In 1960 a new denomination, the Unitarian Universalist Association, was projected, uniting and superseding the American Unitarian Association and the Universalist Church of America. With this the membership totals almost 200,000, approximately twice that of both denominations together in 1937.

### Unitarian fellowships

The greatest evidence of the surging vigour of American Unitarianism is the Unitarian "fellowship", a lay centre of liberal religion where worship, education and community service are carried on without—except in a few cases—ministerial leadership. With the creation of the fellowship a new kind of institution has come into being, a religious and sociological event of the first importance.

The key to the Unitarian fellowship is its autonomy as a lay organization. Flexible, informal and self-directed, it became the perfect instrument of organization for Unitarian-minded persons in cities and towns where no Unitarian church existed. The first fellowship was gathered in Boulder, Colorado, in 1948. The number has grown by an average of 25 per year since then, reaching a total of 300 in 1960.

### Unitarian beliefs

Unitarianism today is a faith uniting the scientific and democratic impulses of twentieth century civilization with a liberal interpretation of the Judeo-Christian heritage. The most widely accepted formulation was prepared in 1944 under the leadership of Dr. A. Powell Davies of Washington, D.C. It affirms as distinctively Unitarian the following principles:

Individual freedom of belief
Discipleship to advancing truth
The democratic process in human relations
Universal brotherhood, undivided by nation, race or creed
Allegiance to the cause of a united world community

Another expression which serves as the covenant of many Unitarian churches is: "In the love of the truth and the spirit of Jesus we unite for the worship of God and the service of man".

### Other impulses

Other impulses and movements have developed in recent years to give Unitarianism a new aspect, both internally to itself and externally to the world. Their ultimate importance remains to be ascertained. Among them are:

—the liturgical movement inspired by Von Ogden Vogt and Kenneth L. Patton

—the theological movement led by James Luther Adams

—the renaissance of interest in Unitarian history, pioneered by Earl Morse Wilbur, George H. Williams and Sidney E. Mead

—new explorations in church music, the arts, and the relation of art and religion by Henry Wilder Foote, Robert L. Sanders, Robert Storer, Vincent Silliman, John Hayward and others

—a new movement in theological education pioneered at Meadville in its federation with three other theological schools and the University of Chicago, likewise at the Starr King School where a functional religious curriculum has been pioneered under the leadership of Dean Josiah R. Bartlett

—the social action movement in which civil liberty and world community have replaced the abolition of slavery as the chief concerns of ethically-minded Unitarians such as Dr. Adams, Dr. Davies, Homer Jack, Donald Harrington, Leslie T. Pennington and others

—the movement of religious-sponsored mental health under William B. Rice, J. Raymond Cope, Arthur Foote and others

—the movement of intensified organization among Unitarian ministers

—the movement toward functional and family-centred churches, for example in Toronto and Indianapolis, suburban churches in metropolitan areas, for example in Washington and Detroit, and revitalized historic churches in downtown areas, for example in Boston and San Francisco.

All give evidence of the growing thrust in history of contemporary Unitarianism.

Unitarianism in America since 1937 has achieved spectacular growth. The dramatic increase in numbers is one indication of this growth. Another is the tremendous programme of church building throughout the country. A third lies in the fact that in 1959 for the first time in history there were Unitarian churches or fellowships in all of the 50 United States. The election of Dana McLean Greeley as president of the American Unitarian Association in May, 1958, coupled with the decision to launch a Unitarian Development Fund campaign for $3.2 million, gave added impetus to the movement of Unitarian expansion in North America.

### The liberal church

Overall the most important development in Unitarianism during the past quarter-century is the new conception of what a church is. Whereas the church used to be primarily a worship centre and meeting place for church organizations, today it is a religious education centre and community house where all possible human needs are met. Worship remains the central, but is no longer the sole, action of the church. *The enhancement of life*, by means of worship, fellowship, education and service is the new Unitarian sacrament.

Similarly the ministry is no longer a dual-task profession centring on preaching and parish-calling: it has become an exacting profession requiring all the skills of an executive—administration, education, public relations and communications—as well as all of the traditional skills of the parish minister in preaching, teaching, counselling, scholarship and community-building.

It is an exciting period for Unitarians, so exciting and creative and promising that it deserves, I believe, to be called a new epoch.

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## VIEWPOINT

## BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

The Orient Express
Summer's End, 1960

DEAR Eileen: Two years ago, you will remember, IRF took me across the Atlantic to America for the fabulous month of national and international conferences there. This time I am coming home from the opposite direction, from a brief visit, alone, to Czechoslovakia, with perhaps as many impressions running through my head as each of us brought back from America, but impressions of very different things.

After a break of perhaps ten years our contacts with the young people of the liberal churches in Eastern Europe were restored by one of our Canadian members travelling through Hungary, Czechoslovakia and Poland. Finding to our great pleasure that the young people were there, waiting to be written to, we have been corresponding with them during this last year, and we invited five of them to be with us at the Summer's IRF conference at Rüschlikon. To our sorrow, it was not possible for any of them to come to Switzerland. But four days ago I found myself in the Austrian hills, at the end of a local train puffing its way through the morning mist towards one of the three rail entry points to Czechoslovakia. And at 9.30 the fifteen of us making up Saturday's quota of visa holders on this route crossed the Iron Curtain.

The Curtain is real enough. Into the distance on either side stretches the ploughed strip which runs from the North to the Black Sea, waiting for tell-tale footprints. Then there is

the tall barbed wire fence, and behind it in the woods are the police and the dogs. One soldier and dog lie on their stomachs as the train passes in case anyone tries to enter underneath a wagon. But then we are through. I change some money, and the Czech beer is recommended to me by the passport and visa inspector. At the next station the holidaymakers pile in, laughing, chattering, brown, and everything seems normal again. We pull out for Prague, leaving on the platform the Austrian lady who sat next to me as we entered, reunited with her parents for a brief fortnight. She is thankful to be allowed to come and see them every fifteen months.

Prague I found to be yet another of the exquisite cities with which Europe seems to be filled. Through the centre flows the broad Vltava. Overlooking the multitude of spires and towers of the old city are the castle and the cathedral. Every corner seems to have seen something of the struggles, the reformations, the achievements and the denigrations through which Europe has lived and which we have to such an extent missed in the last 500 years.

It was out of the reforming mission of Jan Huss, who burned for his beliefs in 1415, that the Czechoslovak Church grew. It was driven underground by the Catholics 200 years later, but now, after its reformation in 1920, it stands as the largest protestant church in the country. As our Anglican church, it has its parishes, its episcopacy (elected), its beautiful sung liturgy. But it is liberal, and its sympathies lie with the IARF rather than with the World Council of Churches. On Sunday I worshipped in one of the fine modern churches in Prague, with a holiday congregation of perhaps a couple of hundred. The next day I talked with the Bishop of Prague and met a group of the ministers in annual conference. I was introduced to members of our small, modern Unitarian church, and spent the evening with three of our young people, two studying medicine, one theology.

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The church certainly exists ! It is financed by the state, though not very handsomely perhaps. All appointments must be approved by the state, and it must be careful to keep out of the wrong sort of politics. The counter-attractions of the state youth organisations may account in great measure for the few young people there seem to be. I talked of the Barn at our beloved Flagg, and of Great Hucklow, and asked the three if they spent their holidays hostelling, walking, camping as we do. " If you are a member of the Pioneers, yes . . . ". The head of our Unitarian Church was happy that the young people should take advantage of the opportunities which the Pioneers could offer. The church could give them much less, and enough older people joined the church to keep it alive. I seemed to sign visitor's books galore. Everyone asked me to convey their greetings to the young people here, and to the other members of our liberal churches.

I was whisked round the city, and on Sunday afternoon accompanied a visiting congregation into the countryside. We visited Lidice, the site of a village of about 500 inhabitants which was eliminated, people and buildings, by the Nazis in 1942 as reprisal for the shooting of one of the German commanders in Prague. It was good to find that I could speak with many of the ordinary people in German, but it was usually German which they had learned and been forced to speak during the occupation. Such are the memories of people in middle Europe.

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Now the people can speak their own language. It is quite striking that everyone looks well fed, and quite adequately if not stylishly dressed. But though the poor seem to be absent, so do the rich. This is socialism ! The shops all have the symbol of state control over the door. They are full of the essentials at a reasonable price (except for some articles, such as shoes). But to dine out well, on something more than pork, dumplings and sauerkraut, is exhorbitant. Steak with trimmings for four of us and a glass of wine each cost us £5. I expected to see the trains in the country run by one authority, but it surprised me to see the same winged wheel on the side of every bus in the land. But then this is a socialist land. There are the loudspeakers in the streets, in the squares, even in the fields, broadcasting " announcements " every hour. The western radio can sometimes be heard around the jamming. The printed news in English comes via the Daily Worker. The intransigence of the powers-that-be over travel between east and west seems to be accepted with resignation by those who would like to travel.

How I wish I had booked my accommodation for longer, for these few days have shown me more clearly than ever before that meeting face to face is the only way of building real understanding. Our meetings may have done nothing from either side to ease the international situation, but the very least each of us must feel is that we are a little nearer to knowing the partial truth about the other. This is some achievement in this world of incomplete reports, of prejudiced opinions, of perhaps unavoidable ignorance.

And so we pass the dogs, the barbed wire, and the ploughed strip, and we are back in the West. Two of us lean cautiously out of the window to look at the soldier in his tower, with his gun over his shoulder and his binoculars round his neck. He smiles and waves us a friendly farewell . . .

What can one say of the future ?

Sincerely, Grenville.

*(Grenville Needham is President of the International Religious Fellowship.)*

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# CHURCHES AND CHAPELS

## The Portsmouth Church

## THE MINISTER

### PROFILE

A great deal of the " liveness " of this old church with a new appeal has stemmed from the lively, go-ahead, friendly personality of the minister, the Rev. John Russell Sturges. Indeed, the fact that there is a new church at all is the result of his vision.

Years ago I heard a plea from a Unitarian pulpit for " spiritually-minded men of the world." This would seem a good description of John Sturges. He is a " man of the world " in the best sense. He was an apprentice in the Portsmouth Dockyard (like John Pounds), he has been in business, he is a lecturer and organiser for the Workers' Educational Association and is an authority on the history of his native city. But always his deepest concern has been the spiritual side of life.

He was brought up a Baptist and subsequently became a

The Rev. J. R. Sturges

Baptist lay preacher, eventually finding his spiritual home in the Unitarian Church. For over 15 years he has held pastoral charge of the Portsmouth congregation, and throughout that period has seen it develop from a small handful in borrowed premises to the growing congregation in the beautiful John Pounds Memorial Church.

He is a minister on our supplementary list and the completion of his 15 years' ministry at Portsmouth was celebrated at a special service when the then President, Rev. A. W. Vallance was the visiting preacher. He is a well-known lecturer locally, holds the Diploma in Public Administration, is a magistrate on the Portsmouth City Bench and a visitor of H.M. Borstal Institution. With all of this he manages to spare time to be the recorder as well as the pastor of the John Pounds Memorial Church. He has made a collection of colour transparencies showing many aspects of church activities and views of Old Portsmouth, and the showing of these have become a feature of church life. This capacity for hard work was remarkably demonstrated during the long period of difficult negotiations for the rebuilding of the church in the High Street.

Thus it has come about that John Sturges, in association with John Durrant, a leading City musician, has presented the only series of Chamber Music Concerts held in Portsmouth for years, and the John Pounds Church has become known as the home of rare music, with its fine Bechstein grand piano.

The piety of John Sturges is of that cultivated kind which welcomes the good things which God has to give us, and it has been his ambition to make the John Pounds Memorial Church a centre of cultural as well as spiritual activity in Old Portsmouth.

John Sturges has put Unitarianism in Portsmouth "on the map." And could anything be nearer the spirit of John Pounds, the church's "patron saint," than this latter-day John's practice of taking the Sunday School for a walk on a fine Sunday afternoon and showing them the flowers and the memorials of his beloved city.

## Correspondence

*Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### Statement of Belief from Aberdeen

Sir: Your readers will probably have been interested in Mr. Peacock's report on a new formulation of our witness at the Wandsworth Church. I can do no less than supply him, reciprocally, with a copy of the one we have been working on in Aberdeen. The content is not exactly the same, but I hope the sense is.

"The teachings of our religion follow from certain chief principles:—

1. The maintenance of liberty of conscience and reason;
2. The seeking to love and to serve goodness with increasing understanding;
3. The belief that this goodness is always at work through human nature;
4. And the faith that this goodness comes from God to whose worship this Church is dedicated."

*Aberdeen.* Yours, Wallace Tavener.

### Doctrine of Original Sin

Sir: Mr. Tom Wardle recalls that during the Assembly meetings I supported the plea of a student that we should reconsider the doctrine of Original Sin.

It has long seemed to me that the early Christians who formulated the doctrine were pin-pointing the struggle between the spirit and the flesh in the best way they knew within the mental climate of the time, so, not knowing anything about the animal origin of the human race, they put all the blame on poor old Adam!

Nowadays we think differently about Adam and regard it as no sin to have been born with a varied selection of animal instincts whether we like it or not, but the struggle between the spirit and the flesh is just as acute today as it was in the time of the early Christians, for which reason I am inclined to think that we are unwise to condemn the doctrine outright as we are sometimes inclined to do.

I even go further and suggest that in the development of our religious outlook we tend to disregard the various stations connected with human evolution and behaviour, thereby giving more lip service to our profound belief that Religion and Science should march in step.

*Wanstead, Somerset.* Yours, A. L. Blake.

### Library Gifts Required

Sir: In order to make the Departmental Library more useful to Sunday School teachers and young people, I should like to increase the amount of Unitarian biographical literature in it. I should be grateful to hear from any of your readers who could offer to the library gifts of this sort, including the following:—

Memorable Unitarians. 1906.
Memoir of Kitty Wilkinson. Henry Young, 1927.
Works by Frances Cooke.
Books about John Pounds.

*Essex Hall,*
*Essex Street,*
*London, W.C.2.* Yours, Dudley Richards.

### Big Ben

Sir: Britain's finest hour, war time, coincided with the formation of a link between the life of the British people and that imaginative movement, the Big Ben Silent Minute Observance. As Big Ben struck 9 o'clock each evening, many thousands of people of all religions, and more with none at all, dedicated themselves to striving to make the life of Britain worthy of a nation which could take the lead and show the way to an immeasurably better civilisation, with service and friendship among the peoples of the world as its watchword.

The BBC is breaking this link in the name of speed and efficiency; but these qualities can too easily become a lure of the devil to stop men thinking, leading them away from things of the mind and spirit and heralding the victory of "I'm all right Jack", the only criterions of value being £ notes and material possessions. Even Big Ben's chimes are to be curtailed for fear of losing 40 seconds when we might be joining in the mad rush of getting nowhere. If Youth is to be given any ideals at all by which to rule its life its elders must take stock of

(continued on page 722)

## PRESIDENTIAL MESSAGE FOR GENERAL ASSEMBLY SUNDAY, 9th OCTOBER, 1960

(This letter has been sent to all congregations.)

FROM time to time we are reminded from the pulpit that we are members one of another, and on this our annual General Assembly Sunday we unite, I hope, in re-affirming this ideal, together.

Our Unitarian congregations came into being, not because some central authority decided to establish a place of worship in some particular district, but because a group of like-minded men and women decided to form themselves into a worshipping community in the place where they happened to be. Many were formed before the advent of the railway and were isolated indeed, but as communications improved it was gradually felt that some form of central organisation was essential if the Unitarian movement was to prosper, and so first our various Districts and finally the General Assembly came into being.

But the General Assembly has no existence apart from the individual congregations of which it is composed, and so, just as you all, I hope, refer to your own congregations as "We" and not as "They", it is appropriate this Sunday to remember that "We" are also the General Assembly and to recall the wide scope of the work which we support, work which only a central representative body could hope to perform effectively.

In addition to helping our sister churches in every aspect of denominational life, we work cordially with the Unitarian cause in the United States; we help our churches in the Commonwealth to the best of our limited resources, with particular reference to the Kharagpur Rural Centre in India and to Hibbert Houses in Cyprus; and we play our part internationally by continual support of the cause of Liberal Religion in other countries, work in which our youth groups have notably supported their elders as good ambassadors.

So while I appeal to your generosity for helping the General Assembly to function efficiently and effectively, I want to appeal also for that of which the giving of money is merely the outward and visible sign—a more active interest in the General Assembly's affairs and a deeper commitment to the furtherance of its work.

The Congregation, the District, the General Assembly—we are members one of another—let us try to make that membership a living reality.

ARTHUR BLAKE,
*President.*

(continued from page 721)

their own deeds, and the Bar of History may judge that the BBC failed the British people just when their need for some direction was most urgent.

*London, N.W.*11. Yours, Olive Murphy.

### Invitations From Universities

Sir: At the beginning of the Academic year will you allow me through the medium of your columns, to ask ministers and members of our congregations to send me the names of any students they may know who are coming up to Cambridge this October, so that contact with the newcomers may be made, both by myself and by undergraduate members of the Memorial Church.

11 *Chesterton Hall Crescent,* Yours, H. Stewart Carter.
*Cambridge.*

Sir: I shall be grateful to any of your readers who will send me the names and addresses of undergraduates from our churches who are coming up to Oxford. They will be welcome at the services in Manchester College Chapel, and to membership of the Society of Worshippers and the University Schweitzer Society, of which the Secretary is Mr. J. McCormick of Manchester College.

Yours,

L. A. Garrard.

Sir: The London University Unitarian Society, of which I am chaplain, is anxious to get in touch with all young Unitarians coming to London this autumn to attend University or training college. I should therefore be grateful if ministers and others who know of any such students would send me their names (and, if possible, their London addresses) as soon as possible.

155 *Hither Green Lane,* Yours, Jeremy Goring.
*London, S.E.*13.

## News Review

### A POLICE SERGEANT ENTERS UNITARIAN MINISTRY

### A PRESENTATION—THE ANCIENT CHAPEL OF TOXTETH

The morning Harvest Festival service at the Ancient Chapel of Toxteth, Liverpool, on Sunday, 25th September, provided a fitting opportunity for the congregation and scholars to make a presentation to one of the members, Mr. J. C. Turner, who enters the Unitarian College, Manchester, at the beginning of the new session to prepare for our ministry.

Over a long period, Mr. Turner has served the chapel and Sunday School with great faithfulness. He is founder-scoutmaster of the Ancient Chapel Scout Troop (29th Toxteth), combining with this office that of District Scout Commissioner. For many years he has been an active member of the chapel committee and a teacher in the Sunday School. In addition to helping with the work at his own chapel, he has been a very useful member of the Liverpool District Lay Preachers' Union, thereby gaining valuable experience for the work of the ministry.

Professionally Mr. Turner has been a police officer, a sergeant in the Liverpool City Police Force, retiring therefrom on 30th September, after 25 years' service. Though nominally a member of the C.I.D., his last eight years have been spent as a leading Juvenile Liaison Officer, working in a special section of the Liverpool Police Force, designed to deal with youthful first offenders without the necessity of Police Court proceedings. Mr. Turner's interest in and his enthusiasm for this pioneer scheme, which originated in Liverpool and has been adopted by other towns, have resulted in many young people being led back into better ways. Many who might otherwise have drifted into various kinds of dissipation have been greatly helped by Mr. Turner's personal devotion to this reformatory work, a devotion which often went beyond the mere demands of his professional obligations.

The presentation, which was made by the Rev. Dr. P. N. Tindall, took the form of a silk Geneva pulpit gown and a Book Token, the cost of which was defrayed by generous contributions from the members of the chapel and Sunday School.

### Animal Sunday

Swansea.—On Sunday afternoon, September 18th, the Sunday School held an open service in the church, attended also by parents and other adults, for their first observance of Animal Sunday. The service, conducted by the scholars, included appropriate readings and hymns about animals. The minister gave an address about St. Francis and the increasing recognition of the rights of animals, and referred to the origins of the RSPCA. The children brought quite a lot of dogs to the service, all of whom behaved well. One dog "sang" during the last hymn. Other animal visitors included one cat, a budgerigar in a cage, two goldfish, and a spider in a matchbox. The bird sang beautifully several times during the service.

### From the Minister's Letter in The Oldham Calendar

"A few of our Sunday School scholars have informed me, with sorrow, that they can no longer attend our School, as they have been informed that unless they become members of the Anglican Sunday School the possibility of them going to Hensbaw's Secondary Modern School when they reach the age of 11 years, is very remote. It should be noted that all the children referred to above live within a few minutes walk of Hensbaw's. I, personally, have asked Canon Harold Kirkman, Vicar of Oldham Church, and a Governor of Hensbaw's, if there is any likelihood that the children have been given the above information by an irresponsible person at Burnley Street School, but he informed me that he gave specific instructions to the Head Master to make it quite clear to all his scholars that unless they are anglicans there will be small chance of them going to Hensbaw's when they reach the age of 11 years."

"No doubt you will remember that prior to 1871, there was a religious test for admission to offices or degrees in English Universities. Please think over this matter. It is important."

### Harold Richard Haward

When he first came among us at the lay preachers' Easter School some six years ago, Harold Haward was new to our household of faith. But he was no stranger to our thought, having been for some time a Modern Anglican. He came as a friend and immediately called forth friendship. He entered into our discussions with keen insight and into our affairs with earnestness.

It was characteristic of his quiet willingness that when, shortly afterwards, we needed a new Treasurer for the National Union of Lay Preachers, he undertook the duties unhesitatingly. These duties he discharged to the end, though it was not always easy to travel from East Anglia. He was to have attended a Council Meeting in Leicester on the day after he died and his notes, in readiness for the meeting, were sent on to us by his minister.

Such men as Harold Haward are good to know. Beneath his quiet manner he had strong thoughts and convictions. He was particularly concerned with the issue of peace. His modesty was such that he would not consider himself a lay preacher, but those present at Oxford two years ago will remember the readiness and sincerity with which he took his turn to conduct devotions.

We are grateful for the services he so willingly rendered and glad that he found his spiritual home with us. His memory will be green whenever we meet together.

P.J.S.

The Rev. J. A. Kennedy writes: "He was an active member of the Norwich congregation. His readiness to serve in any capacity no matter how humble, and his thoughtful kindness in all his relationships, were most likeable characteristics. Mr. Haward was seventy years of age".

### Harold Fellowes Pearson, M.C.

With the passing of Harold Fellowes Pearson (son of the late Charles Fellowes Pearson) in his 83rd year, there passes away also an age—an age which saw public spirit, liberal ideals and professional integrity not as optional extras to success and good fortune, but as their inevitable and logical accompaniment. Many were the public and charitable causes to which Harold Pearson gave generously of his time, energy and professional skill. He was a former Master of the Drapers' Company, had served on committees of his local hospital in Hampstead (both before and after the 1948 Act), was at one time a keen Chairman of its Nursing Committee, and at the time of his death was a Hibbert Trustee and a Dr. Williams's Trustee. As regards the Unitarian movement, especially remarkable was his long period of service to the Sustentation Fund, to which he was elected Secretary in 1913. After serving with the rank of Captain in World War I, being wounded, captured as a prisoner of war, and awarded the Military Cross, he was appointed Treasurer of the Sustentation Fund in 1919, a position which he discharged faithfully until 1957.

But no cause did he serve more devotedly and joyfully than his church at Rosslyn Hill—the source and power-house of the ideals and the piety which he not only inherited but made richly his own.

He leaves behind him the memory of a gracious presence rather than a ruthless force, the memory of a devoted husband and father rather than a man-of-the-world. For he was one whom the world did not sully, who had the courage to present to that troubled world as an example his own greatest possession—the clear eye and the clear mind.

D.M.

# THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 9th, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Ashtead, New Street Meeting House, 11, Supply
Ashworth, Unitarian Church, Rossendale Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. F. B. Godfrey
Apsley, Unitarian Chapel, Hemel Hempstead Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. E. Sessions
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bewdley Chapel (nr. Stourport), Unitarian Church, 11, Dr. Mortimer Rowe
Billingshurst, Free Church, High Street, 11, Miss E. M. Butcher
Birkenhead, Unitarian Church, Clive Road, 6.30 (October 16) Rev. Maurice Jourdain
Bridgwater, Church of Messiah, Broad Street, 11, Rev. Gordon Stuart, 6.30, Rev. H. A. Gore
Bridgwater, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. R. H. Morris
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Unity Church, 2.30, Sunday School, 10.30, Mrs. Amy Howarth, 6.30, Rev. E. Sidwell Pope
Bolton, Unity Church, Deane Road, 10.30 6.30, Supply Rev. A. J. Long
Bolton, Wednesday, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Bootle (Linacre), Unitarian Chapel, Stanley Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehorn
Bradford, Broadway Avenue, 3.15, Mr. L. Procter
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcock
Bridgwater, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bromley, Unitarian Chapel, 11, Rev. G. Rainbird Jones
Bootle, Christ Church, Unitarian, Stanley Road, 11 and 6.30, Rev. John Rowland
Bootle, Lowell's Island Meeting, 6.30, Rev. A. H. Hunter
Bootle, Oakfield Road, 11, Rev. A. H. Hunter, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. W. Ryan
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Canton, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Christchurch, Bargates Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. Jesse M. Quest
Chester, Matthew Henry's Chapel, Trinity Street, 11, Mr. Wyn Roberts, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
Coventry, Great Meeting House, Holyhead Road, 11, Rev. E. H. Morris, 6.30, Rev. P. J. Hamilton
Crewe, Free Christian Church, Ruth Street, 6.30, Supply
Chowbent, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Mr. S. R. Martin
Denton, Wilton Street Chapel, 11 and 6.30, Rev. W. H. Cordell
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Peabody
Dover, Ashton Street, Unitarian Church, 11 Sunday School, 6.30, Rev. P. C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Rev. Norman Kirkham, 6.30, Rev. E. W. Bill
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. Cotter
Dundee, Unitarian Church, 51, Constitution Road, 11, The Sunday School
Edmondsham, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Finslow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mayer-Kilcher
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Glossop, Hamilton Street, 2, Sunday School, 10.45 and 6.30, Rev. F. Kenworthy
Glastonbury, Benton Street, 3, Rev. John M. Quest
Gosforth, Meadow Chapel (Gateshead), 6.30, Rev. G. Morris Hughes
Guildford, Ward Street Church, 11, Rev. G. M. Brooks, 6.30, Mr. J. Nicholson
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hampden, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hatton
Hanchley, Great Meeting, Sileby Lane, 11 and 6, Rev. E. A. Davies
Hereford, Wordsley Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 11, Rev. Stanley Pope
Kendal, Market Place, Unitarian Chapel, 6.30, Students
Kidderminster, New Meeting House, 11, Rev. Elenor W. Hill, 6.30 Rev. N. Kirkham
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. R. L. Gallard, 6.30, Rev. J. S. Porter
Leicester, Wadenough Road, 11, Junior Church, 6.30, Mr. C. V. Wallter
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. R. Dennard
Lewes, Westgate Chapel, 11, Rev. Dennis Richmond, 6.30, Rev. Basil Viney
Lewisham, High Street, Unitarian Chapel, 6.30, Rev. H. W. Hammond
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tetsall
Liverpool, Benthy Free Church, 11, Rev. C. A. Peers
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Stan Morgan
Liverpool, Gateacre Chapel, 11, Mrs. Bowlan, 6.30, Mr. G. Craig
Liverpool, Hanover Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Peers
Liverpool, Hope Street, 6.30, Rev. A. Wallbank
Liverpool, Little Road, 11 and 6.30, Rev. Ronald Sharp
Liverpool, Mill Street, Edgware Road, 6, Rev. Warren H. Lewis
Liverpool, Renshaw Street and Stanley Street Chapel, 6.30, Mr. J. Wilson
Liverpool, Toxteth, Ellis Road, 11, Rev. E. G. Lee
Liverpool, Upper Chapel, Pitt Street, Nursing Hill Gate, 11 and 6.30, Rev. Charles Hardy
Liverpool, Upper Gate, Upper Lane, 11, Mr. J. Rimmer
Liverpool, Golden Green, Stony Lane, 11, Mr. A. E. Rose, 6.30, Mr. G. E. Prescott
Liverpool, Hunters, New Gospel Hall Church, Chadwick Place, 11 (Family Service) Rev. R. J. Gammon
Liverpool, Hunters, Rhondda Hall, 11, Rev. Dennis P. Mole
Liverpool, Hunters Hill, Unitarian Church, 11, Rev. R. Taylor
Liverpool, Mill Road, 11 and 6.30, Rev. T. E. Shaw
Liverpool, Mossley, Upper Street, 6.30, Rev. A. V. Fox
Liverpool, Pitt Street, Unitarian Church, Queen Road, 11, Rev. A. V. Fox
Liverpool, Lowlane Unitarian Church, High Street, 11, Mr. Jimmy Gordon
Liverpool, Moreland Street Church, Richard Grove, 6.30, Mr. Dennis Tennant
Liverpool, Richmond Free Church, Richmond Road, 11, Rev. Walter M. Lewis
Liverpool, Stanley Unitarian Church, Stanley Hall (opposite Law Courts) 6.30, Rev. Dennis Tennant
Liverpool, Stamford, West Derby Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. A. Bradshaw
Liverpool, Wavertree Unitarian Church, Eust Hill, 11, Rev. Andrew Pantridge (also 6.30, 1st Sunday in the month)
Liverpool, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newsham Road, 6.30, Rev. P. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Dearden
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Manchester, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Helton
Manchester, Stockley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jourdain
Manchester, Mission Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warhurst
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Rev. Raymond Cook
Manchester, Rusholme Street Mission, 6.30, Supply
Manchester, Strand Chapel, Whitefield (October 16th), 10.45, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. Jesse Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
Newcastle (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Rev. C. Smeeton
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. Bernard Platt
Oldbury, Unitarian Church, Birmingham Street, 11 Rev. Harold A. Gore and 6.30.
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, the Rev. the Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Supply
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. Jesse Seymour
Preston, Unitarian Chapel, Church Street, 6.30, Mrs. F. Wager
Ramsgate, Hanne, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. Jesse Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. Lizzi Cooper
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. H. Chartres
Southend-on-Sea, Dunsley Road, 6.30, Rev. R. F. Gosnard
Southport, Portland Street Church, 11 and 6.30, Rev. S. R. Butler
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Welland (also 11, Second Sunday in the month)
Swansea, Presbyterian Unitarian Chapel, 11, Mr. A. Benton
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11 First Sunday in the month)
Swansea, Pentrefelin Free Christian Meeting House, 11, Rev. L. Baker Short
Swindon, Swindon Hall Road, 6.30, Student
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tewkesbury, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerry
Todmorden, Unitarian Church, 10.45, Mr. H. Varley, 6, Rev. P. B. Morris
Torquay, Unity Church, of The Saviour, 11, Rev. Charles Barton
Tunbridge Wells, Grosvenor Unitarian Church, 6, Rev. S. Sessions
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Mackrell
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. McGraw.
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, First Sunday in the month)
Weston, Flowerpots, 2.30, Rev. G. W. Parsonage
Wrentham, Barn Row, 10.45, and Sept. 6.30, Rev. W. Priestley Phillips
York, St. Saviourgate Chapel, 6.30, Rev. P. B. Morris

The Nathan Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall 1-6 Essex Street, Strand, London, W.C.2.

## AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Clyde Grasso
Melbourne, Unitarian Church, Collins Street Place, C.2; Unitarian Hall Street Inquirer, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Parsonage, 152, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 11, Pitt-st Street (off College St. 7.15, Rev. D. W. Dunstone, Master Telephone LX 5323
Unitarian Fellowship of Australasia, 1 Grey Alley, Melbourne, C.2. Minister Rev. T. H. Wynne. Meetings as announced.
Seaton Congregational Church, Annie Road, Seaford (Vic.). 3.5, weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. H. Wynne

## CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11 Rev. Lawrence Moore
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1.550, South Arnone West, 11, Rev. A. P. Hewitt

## NEW ZEALAND

Auckland, Unitarian Church, Fanshawe Road, 11 and 7, Mr. M. J. Wilson
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## THE NATIONAL UNION of UNITARIAN and FREE CHRISTIAN LAY PREACHERS

### Change of the Secretary's Address

Will all District Secretaries and Members please note that after the 29th September Mr. P. J. Spencer's address will be:

14 KINITHS CRESCENT
DAGGER LANE
WEST BROMWICH, STAFFS.
*Telephone:* West Bromwich 1983

Also, that in view of the death of the Hon. Treasurer, all communications should be addressed to the Secretary until further notice.

## New Ministry

The Rev. Rosamund Barker, B.D., has accepted an invitation to the pulpit at West Ham Lane Unitarian Church, Stratford, London, and will begin her ministry on Oct. 23rd.

## Relaxation

A member of the Croydon congregation, Mary Barfield, a teacher and an expert on relaxation for childbirth, has published a book on her lessons and teaching, with explanatory diagrams. (*Relaxation for Childbirth, by Mary Barfield*, Heinemann, 12/6.) Enough is known now about relaxation to give the book importance apart from its specific subject. And enough is known too about childbirth and the place of Relaxation in it to make this book of the greatest value to expectant mothers.

It is written quite simply. The exercises are described minutely, and the author herself seems to be present giving her instructions.


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## THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS 7334 Editorial: EUS 2912


## Unitarian College, Manchester

Nominations are invited for membership of the College Committee. Nominees and nominators MUST be subscribing members of the College. Proposals will be received up to Tuesday, October 11th, by The Hon. Lay Secretary, C. K. Robinson, 878 Hyde Road, Gorton, Manchester, 18.

## UNITARIAN COLLEGE, MANCHESTER
## OPENING OF THE SESSION, 1960-61

**Wednesday, October 12th, at 3 p.m.**

*Address by the Principal*

REV. F. KENWORTHY, M.A., B.D.

"THE MEN, THE MEANS AND THE MINISTRY"

The ANNUAL GENERAL MEETING OF SUBSCRIBERS will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

## Miscellaneous


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